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THE
Sailors' Magazine,



AND
SEAMEN'S FRIEND.

AMERICAN SEAMEN'S FRIEND SOCIETY,
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TUTTLE, N.Y.

CONTENTS.

MAGAZINE.	PAGE	MAGAZINE.	PAGE
Forty-Seventh Anniversary.....	161	Abstract.....	175
Forty-Seventh Annual Report.....	163	Pitcairn's Island.....	176
General Policy.....	163	How to Get Sleep.....	177
Converted Sailors—Cannot Count		The Sailors' Prayer.....	180
Them—Many Have Been Lost—More		A Storm at Sea—The Rescue.....	184
Workers Than Ever.....	164	Ben; a Temperance Story.....	185
Norway.....	165	Sailor's Home—New York.....	186
Sweden.....	166	Position of the Planets, June 1875.....	187
Denmark.....	168	Receipts for April, 1875.....	187
Belgium, Antwerp.....	169		
France, Marseilles, Havre.....	169	LIFE BOAT.	
Southern Europe.....	170	Library Reports.....	189
South America.....	170	Our Library Department.....	190
Japan.....	171	The Two Anchors.....	191
Sandwich Islands.....	172	Why He Smoked.....	192
St. Johns, N. B.....	173	The Dark.....	192
Labrador Coast.....	174	Insect Life.....	192

THE SAILORS' MAGAZINE AND SEAMEN'S FRIEND.

THE SAILORS' MAGAZINE AND SEAMEN'S FRIEND, a monthly pamphlet of thirty-two pages, will contain the proceedings of the American Seamen's Friend Society, and its Branches and Auxiliaries, with notices of the labors of local independent Societies, in behalf of Seamen. It will aim to present a general view of the history, nature, progress and wants of the SEAMEN'S CAUSE, commending it earnestly to the sympathies, the prayers and the benefactions of all Christian people.

It is designed also to furnish interesting reading matter for Seamen, especially such as will tend to their spiritual edification. Important notices to Mariners, memoranda of disasters, deaths, &c., will be given. It will contain correspondence and articles from our Foreign Chaplains, and of Chaplains and friends of the cause at home. No field at this time presents more ample material for an interesting periodical. To single subscribers \$1 a year, invariably in advance. It will be furnished Life Directors and Life Members gratuitously, upon an annual request for the same.

THE SEAMEN'S FRIEND

Is also issued as an eight page monthly tract adapted to Seamen, and gratuitously distributed among them. It is furnished Auxiliary Societies for this use, at the rate of one dollar per hundred.

THE LIFE BOAT.

This little sheet, published monthly, will contain brief anecdotes, incidents, and facts relating to Sea Libraries.

Any Sabbath-School that will send us \$20, for a loan library, shall have fifty copies gratis, monthly, for one year, with the postage prepaid by the Society

In making remittances for subscriptions, always procure a draft on New York, or a *Post Office Money Order*, if possible. Where neither of these can be procured, send the money *but always in a REGISTERED letter*. The registration fee has been reduced to *fifteen cents*, and the present registration system has been found by the postal authorities to be virtually an absolute protection against losses by mail. *All* Postmasters are obliged to register letters whenever requested to do so.



Vol. 47.

JUNE, 1875.

No. 6.

ANNIVERSARY.

The FORTY-SEVENTH ANNUAL MEETING of the AMERICAN SEAMEN'S FRIEND SOCIETY was held Monday May 10th, at 2 o'clock p. m., in the Chapel of the SAILORS' HOME, 190 Cherry Street, New York, RICHARD P. BUCK, Esq., President, in the chair. After prayer by the Rev. C. J. JONES, Chaplain of the Sailor's Snug Harbor, the minutes of the last Annual Meeting were read and approved.

The Report of the Trustees for the past year, as it partly appears in the present number of the MAGAZINE, was submitted and ordered to be printed. An Abstract of the Report which was read by Secretary HALL, showed a prosperous condition of the work of the Society in its several departments.

Interesting addresses were made in response to the call of the President, by the Rev. Drs. SPAULDING, HOPPER and LOOMIS, and by Chaplain JONES, and L. P. HUBBARD, Esq., and special mention was made of the very great need of enlarged accommodations for Seamen visiting this port. In view of the approaching Semi-Centenary of the Society, it was referred to the Trustees to consider the practicability of inaugurating a movement for a new and commodious HOME, that should correspond to the commercial importance of this port, and do credit to the Society. Large and generous contributions have been already tendered to that end.

The following persons were elected Trustees for the term of three years, or until 1878, viz:

Rev. JOHN SPAULDING, D. D.	JOHN DWIGHT, Esq.,
HENRY A. HURLBURT, Esq.,	Capt. DAVID GILLESPIE,
WM. MATHEWS, Esq.,	Capt. C. C. DUNCAN,
Rev. ERSKINE M. WHITE, D. D.,	FREDERICK STURGES, Esq.

At a subsequent meeting of the Trustees, the following officers were elected for the ensuing year.

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Rev. SAMUEL H. HALL, D. D.

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Home Committee—Messrs. ROPES, MATHEWS, BRIGGS and DUNCAN.

Executive and Finance Committee—Messrs. GRAY, ELWELL, MORAN, DWIGHT and HURLBURT.

Auditing Committee—Messrs. GILLESPIE and GRAY.

Mr. L. P. HUBBARD, was re-elected *Financial Agent*.

FORTY-SEVENTH ANNUAL REPORT.

CHRISTIAN WORK among seamen often presents us with facts that singularly illustrate the influence and process of religious truth in radically transforming human character. A letter has come to hand within a few days, from Liverpool, directed "to the Manager of the New York Sailors' Home, in Cherry Street," containing a one pound note, (£1) with this brief explanation and history: "From an old sailor. I boarded at the Sailors' Home soon after it was opened. When I left I brought away a Bible, and this is to replace it." The Home was opened in 1842. Thirty-three years thereafter, the bread then cast upon the waters is found again; and the old sailor who carried off a Bible that did not belong to him, in the reading of that Bible has been turned from his wrong, and evinces the sincerity of his penitence by this deed of gratitude and love.

And, doubtless, could we summon for their testimony, the uncounted thousands who sleep at the bottom of the sea, they would likewise respond with their blessing upon a work that from its inception has been most signally favored of Him, who, claims the SEA as His own, and has revealed His purpose to use it with its myriad toilers, in conquering the world.

"Roll on, thou mighty ocean,
And as thy billows flow,
Bear messengers of mercy
To every land below;
Arise ye gales and waft them,
Safe to the destined shore;
That man may sit in darkness
And death's dark shade no more."

GENERAL POLICY.

The experience of another year has demonstrated the wisdom of the general policy upon which the Society has continued to prosecute its special work. It was organized "to improve the social and moral condition of seamen," and has always held that this end could be successfully accomplished, only by giving to seamen, the Gospel. In doing that, its work is lifted from a mere philanthropy, to the nobler undertaking, which, from love to their souls, would win sailors to Christ, and thus in turn make ever-widening conquests for Him on all the oceans.

CONVERTED SAILORS.

A sailor converted is something more than a changed man merely—he is a changed man *in motion*. His previous character, if bad, was positively bad, and was no secret. Wherever he went, and his vocation called him everywhere; he was regarded a hard man, and was treated accordingly; and on his circuit of the world, more and more hardened by the treatment received, proclaiming his wickedness in every seaport, he demoralized whatever came in contact with him, and was practically an emissary of Satan in every clime and on every ocean. And it is on this account that the conversion of seamen is so devoutly to be desired. It not only subtracts from, and thus reduces the aggregate of existing influences for evil, but adds just so much to the evangelizing force that, in obedience to the sacred commission, “Go ye into all the world and preach my Gospel,” is in due time to subdue the nations to the sceptre of Christ.

CANNOT COUNT THEM.

It is the occasion of profound gratitude to God, that in the review of another year, our work among seamen appears, *in this spiritual aspect*, to have been greatly prospered. Statistics that shall exactly represent the result of our labors are altogether impracticable. Sailors graciously impregnated with the words heard in Bethels, and told them by missionaries on ship-board and in their temporary homes ashore, go off to sea, and in many an instance become Christians out of sight and range of reporter—sometimes never returning to the place they sailed from—numbers of them indeed never returning at all to any port on earth.

MANY HAVE BEEN LOST.

The Lord hath made the depths of the sea, a way for *multitudes* of his ransomed ones to pass over; and converted seamen by scores and hundreds, soon after finding the Savior have heard His summons on the waters, and answering to it, have passed directly to the heavenly service.

MORE WORKERS THAN EVER.

But numbers have been spared to labor for Christ; and joining hands with previous converts, they have correspondingly

extended the lines of His kingdom, so that more workers have been abroad, and more work, and by the blessing of God, more successful work, has been done for Christ on the sea and among seamen, than ever before. This enlarged work has been a privilege, and its gracious results are our rejoicing in the Lord.

NORWAY.

Beginning, for a rapid survey, with the Scandinavian countries whence comes so large a proportion of the operatives of American commerce, we have had laboring for us during the last year at Christiania, NORWAY, the Rev. H. P. BERGH, a devoted missionary, whose letters have shown a steadily increasing interest in seamen and whatever has appertained to their temporal or spiritual welfare. From Christiania, Mr. Bergh has gone on frequent tours to neighboring seaports, where he has been welcome, preaching the word as he has had opportunity. In Frederickshold he held the first seamen's service ever known there. It was attended by a great crowd, and the people received the word gladly. Drammen, where he has had excellent congregations, is hereafter to be regularly supplied by a resident missionary, who will look after the sailors in port as a part of his regular work. Mr. Bergh has always shown great facility in interesting children, and has made great use of the Sabbath-school in extending his influence, a Sunday-school paper which he has edited having a very large circulation. During the year ending with last December, Mr. Bergh visited two hundred vessels of various nationalities, preached one hundred and fourteen sermons on shipboard to about eight thousand hearers, besides holding at least a hundred other services, all which, with his visits to the sick and to the families of seamen, and the distributing of Bibles and tracts, and other ministerial duties, kept him constantly occupied. It is greatly to be regretted that he cannot continue in our special work, but having been appointed by the Superintendent of Missions of the M. E. Church to another field, he leaves us with the following parting words, viz.: "I thank God that during my three years' work in your Society, I have never hoisted my Bethel flag in vain, even when showers of rain threatened to prevent or disperse the congregation. Also, when other disturbances have taken place, the result has been an increased attendance

afterward, and a greater blessing from above." His successor, H. J. WAHLSTROM, is strongly recommended as an earnest and successful missionary.

SWEDEN.

Our corps of workers in Sweden remains as heretofore, except at Gottenberg, where we have met with a serious loss, in the recent transfer of Rev. ANDREW FERNHOLM to the care of the church in Jonkoping, but we are assured that he bears with him an unabated interest in that class he has so faithfully and acceptably served. In his latest reports he states several facts in regard to Gottenberg and the contiguous province of Holland on the South, where he has labored for weeks together especially among the families of seamen, by whom the sea-coast is inhabited. He has carried the gospel to many unto whom it was made a spiritual blessing. "Many sinners," he says, "have there been brought to seek for salvation, and to many a sailor, and sailor's wife, and son, and daughter, has Jesus Christ been revealed as a Saviour." He speaks of his work however, as but a beginning made in what he considers a most important undertaking. Only a few first-fruits have been gathered: "a great field (as he says) is waiting for harvest." During the year 1874, Mr. Fernholm, as our missionary, visited seven hundred and fifty-three vessels in the single port of Gottenberg, distributing in the same time, over thirty-seven thousand pages of tracts, besides Bibles and Testaments in various languages, as the opportunity offered. And yet he speaks of all this with the utmost diffidence, closing his report as follows, viz.: "I am well aware of my many short-comings in ministering to seamen; none can be more so. May God, in the abundance of His grace, bless my little and imperfect work."

Pastor Truve, who first made us acquainted with Mr. Fernholm, has recommended a suitable man to succeed him in this important seaport, which, as its statistics show, is the second commercial city of Sweden, and his recommendation has been favorably considered.

Rev. N. P. WAHLSTEDT, at Helsingborg, has in a most satisfactory way continued to exercise the oversight of our general work, while he has been unceasing in his labors as a missionary at the station where his usefulness is recognized and steadily increasing. His statistical reports show great industry, and

“incidents in missionary work,” familiar to the readers of the *MAGAZINE*, illustrate his facility in preaching the Gospel so as to make it an unspeakable blessing. Places contiguous to Helsingborg, have had the advantage of his personal visitation, and by this instrumentality many from those sea-faring communities have been hopefully converted. In a letter dated March 8th, Mr. Wahlstedt states that with the exception of Helsingborg, every Swedish port was closed to foreign countries. It has been a fearful winter in all Northern Europe for seamen and seamen's families, and our missionaries have had more than their usual work on that account. But they have been compensated in the gratitude expressed for kindness rendered, and in the opportunity thereby afforded to re-tell the story of a Savior's love.

Mr. Wahlstedt states an interesting fact, showing the influence of our work in those far off regions. As in the fishing village of Råa, where some years ago he wrought as a missionary, they now have a mission-house, where Sabbath services are regularly held, with a Sabbath-school of sixty children, so now are the people moving for the same thing in the recently visited fishing villages of Wiken and Torehow. “The Lord hath done great things by His work, for our sailors and fishing men, (says Mr. Wahlstedt,) whereof we are glad.”

At Gefle, where Mr. ERICKSSON has been faithfully laboring, much good has been accomplished. His missionary tours to places on the sea-coast have carried the word to many who have received it with rejoicing faith, and an unusual number have been hopefully converted. He gives an account of a visit recently made to a sea Captain, once connected with missionary work in the Sandwich Islands, who opened his house for religious services that were continued with much profit to the people for several days.

Mr. C. CARLSON, at Warberg and Wedige, and that veteran sailor-missionary, JOHN LINDELIUS, of Gothland, have prosecuted their work with characteristic industry, receiving many tokens of divine approbation. As showing the degree of religious interest wide-spread among the people, Mr. Carlson says: “The Lord has enkindled a heavenly fire in many hearts, which is extending more and more. Almost every day I have had the opportunity of speaking with inquirers about their salvation.”

At Stockholm, on the Eastern Coast, the Rev. A. M. LJUNGBERG has devoted himself to the sailors, who, in the season of navigation, throng that important seaport, and his letters show fidelity and success. A careful review of the labors of these brethren in Sweden, as they have been regularly reported to us, discloses the fact that their influence for good is not confined to the stations where they are located, but that the whole country for miles around, wherever seamen and their families reside, is benefited by them. No mere statistics can measure their work. They visit, and preach, and pray, and with the zeal of primitive missionaries are constantly helping sinners to the Saviour, and qualifying men to live and die. It is a self-denying and humble life, but the Master honors it with significant blessing.

DENMARK.

In Denmark, until near the close of 1874, Mr. H. HANSEN continued to serve us at Copenhagen, but upon being appointed to the Veile Circuit, after the recent visit of Bishop Harris to those parts, his work among seamen was undertaken by his former helper, Mr. Jensen. The resident Superintendent of M. E. Missions has kindly recommended a suitable man, should he be needed, to take Mr. Hansen's place. The experience and zeal of Rev. P. E. RYDING, have rendered his services unusually valuable to us the last year, and we are glad that he is able to resume his former charge, while continuing to care for seamen at Bornholm and Ronne, with occasional visits to Ysland and Malmo. He reports for the last year having preached one hundred and twenty-two sermons, visited one thousand and twenty-one vessels, distributing also two hundred and ninety-six Bibles and Testaments, and tracts and books in the English, German, Finn, Dutch, Danish, and Russian languages, making a busy year in spiritual seed-sowing.

Mr. F. L. RYMKER, stationed at Odense, has been indefatigable in the good work, and has been graciously rewarded for his industry. Notwithstanding his well-known physical embarrassment, this excellent brother made seven hundred and eight visits to sea-going vessels, one thousand three hundred and eighty-nine to seamen's families, besides holding meetings, distributing tracts, religious books, Bibles, and Testaments, in fourteen different seaports. He closes his report with these

hopeful words, viz.: "I have good reason to believe that all this incorruptible seed will bring forth fruit in God's good time." And so it will, most assuredly.

ANTWERP, BELGIUM.

Rev. E. W. MATTHEWS, at Antwerp, our missionary conjointly with the British and Foreign Sailors' Society, has, during the past year, made considerable progress in the matter of a new Bethel and Sailors' Institute, a site having been selected and purchased for the same, admirably located for the convenience of the shipping. He has secured several generous subscriptions in Great Britain toward this laudable object, and hopes for something equally liberal from the friends of seamen in this country.

FRANCE: MARSEILLES, HAVRE.

Passing to the Continent, we have to notice the appointment of Rev. H. S. BROOKS, at Marseilles, in place of the Consular Chaplain, Rev. Gordon Thompson, whose interest in seamen gave great efficiency to his labors. Our usual appropriation has been made for the current year in aid of the Sailors' Club and Reading Room, and Mr. Brooks courteously acknowledges the timeliness of special donations through this Society from American friends whose personal inspection has satisfied them of the very great importance of that undertaking.

Rev. HENRY ROGERS, at Havre, maintains his hold upon the congregation to which he has ministered for many years, and seems vigorous as ever in the work before him. His audiences fluctuate with the shipping in port, but he is never without enough to do, both for himself and Mr. Pohlman, who remains as his valued helper. His chapel, belonging to this Society, and to the refitting of which we made a liberal appropriation, as mentioned in our last Report, has become so attractive as to excite the notice of government officials. "We are sometimes visited (says Mr. Rogers) by the Sergeants de Ville, who look on during our service. I am pleased to hear that their report is favorable as to the orderly and devout demeanor of our congregations. The number of seamen seen walking to our evening worship, seems to have aroused curiosity if not suspicion, but the examination proved there was no cause for alarm. One

of them remarked, 'I wish all the "matelot Americain" would come to your place, for we have much trouble with some who frequent other places ;' a wish in which I fervently united."

SOUTHERN EUROPE.

Letters from Rev. DONALD MILLER who kindly superintends the labors of our Italian colporteur, Deacon Antonio Delfino, in the harbor of Genoa, have been received so late as the 15th of February. He tersely presents the condition of things at that station in the single sentence, "Mr. Jones is doing well and the colporteur continues to give full satisfaction." The colporteur's journal shows commendable industry on his part, and both skill and success in bringing the Gospel to the serious attention of the men met with on his visits to the shipping in the harbor. Large numbers are reached in this way who otherwise would not come under any evangelical influence whatever. The same benefits are resulting to seamen who from all parts of the world come into the Italian port of Spezia, where the Rev. EDWARD CLARKE kindly greets them with word and tract. In writing of this matter Mr. Clarke says: "I am thankful to tell you that a considerable number of sailors and mariners of this port, attend our religious services, and I have had some beautiful exemplifications of thankfulness on the part of sailors of various nations for the attention I have given them. I shall not soon forget the gratitude of an American sailor on board one of your ships of war for the personal interest I took in him. May God more abundantly than ever, bless the AMERICAN SEAMEN'S FRIEND SOCIETY."

The same appropriation as heretofore has been made for supplies to be furnished to Mr. STEPHENS, the experienced colporteur at Florina, Malta, who gladly interests himself in the spirital welfare of the comparatively few seamen he meets with from this country.

SOUTH AMERICA.

We have recently been permitted the pleasure of a visit from the Rev. Dr. TRUMBULL, who in the year 1847, as joint Chaplain of this Society and the American and Foreign Christian Union, opened a Bethel at Valparaiso for the crowd of seamen annually arriving at that port.

The large and commanding church to which he now ministers had its origin in this enterprise, and Dr. Trumbull's interest in the welfare of sailors is unabated. The colporteur, Mr. Muller, who attends to the supply of the shipping with Bibles, tracts, &c., continues his work with marked usefulness, but the representations personally made to the Board, by Dr. Trumbull, at their meeting in March last, with accompanying statistics, seemed to justify the effort to maintain a chaplain at that important sea-port. Correspondence is in progress for the purpose of securing a suitable man, in whose support, also, the Union church is expected to assist.

We are indebted to the missionaries of the Presbyterian Board for kindness rendered to seamen in the port of Buenos Ayres, and would record our grateful acknowledgement of the same.

It is to be regretted that there is not a better understanding among the friends of seamen at Callao, where this Society holds the title to the valuable church property occupied by the English Chaplain ; and it has become a serious question what disposition can be made of the same, the better to reach the spiritual need of our sailors entering there. Attention has also been called to the importance of Panama as a station that might be occupied to very great advantage, could the right man be found to undertake its charge.

JAPAN.

Mr. WM. T. AUSTEN at Yokohama has proved himself worthy of Mrs. Pruyn's commendation, at whose instance he was commissioned as colporteur in place of Mr. JOHN ROBERTS, the converted Greek sailor, who could not be denied the privilege of carrying the Gospel to his countrymen at home. Mr. Austen arrived at Yokohama in good time, and took up the work there with such practical wisdom as to make his labors a success from their very beginning. He speaks of the common experience of seamen's missionaries, when he says in a recent letter, "I find my hands quite full. My work is better appreciated, and although I meet with many discouragements, yet I am encouraged to labor on by the divine promise. Much of what is done is not seen, for as a rule merchant ships do not stop long in this port, and about as soon as I work an interest

in any one ship she sails away." Testimonials of his usefulness have been forwarded to us from Manilla and from Hong Kong, and Mrs. Pruyn says of him, "I think he promises to be one of the greatest powers among seamen that have ever been raised up. He wins the confidence and respect of all who come in contact with him, and is himself so growing in grace and knowledge, that even older Christians are benefited by his prayers and instructions." The Consular Chaplain, our friend and the sailors' friend, Rev. E. W. SYLE, has shown Mr. Austen personal kindness which we desire to acknowledge.

At stations in the vicinity, and also on the Chinese coast, the missionary brethren of various denominations evince gratifying interest in seamen, and we cheerfully respond to their application for reading matter, making the necessary appropriations to that end as heretofore.

SANDWICH ISLANDS.

Honolulu has lines of influence extending through seamen to every city throughout the world, visited by shipping. Our Chaplain there, Rev. S. C. DAMON, D.D., says, that he is in constant intercourse with seamen from Japan, China, Australia, South-Sea Islands, South and North America and the cities of Europe.

The forty-first Annual Report of the Honolulu Chaplaincy, which appeared in the SAILORS' MAGAZINE for March, is exceedingly suggestive, and we would here refer to it for its interesting history and statistics, quoting the following significant, closing paragraphs, viz :

"During the past year, the regular services in the Bethel have been held without a single intermission. Nearly every Sabbath I have preached, for it is no easy matter in Honolulu to rely upon obtaining aid from ministers of the gospel who are unemployed. Early in the Spring my pulpit was ably supplied two or three Sabbaths by the Rev. G. B. Bacon, D. D., of Orange, N. J., who was on a visit to the islands for his health. One of his sermons was based upon the text: "But out of them all the Lord delivered me." 2 Tim., iii., 11. His subject—"A way out." This sermon will long be remembered by some of my people.

My congregation is never large, compared with some, but usually the Bethel is well filled, and sometimes there is a remarkable variety in nationality. On one occasion I chanced to look around and remembered no less than ten representatives of different nationalities, viz.: American, British, Chinese, German, Russian, Danish, Swedish, Norwegian, African, and South Sea Islanders. Although it could not be asserted that each one heard the gospel preached "in his own tongue wherein he was born," as on the day of Pentecost, yet I hope all understood sufficiently the

English language to understand that "sweet story of old" which makes known that whosoever will come unto Christ may find "rest and peace." Among those who have been united with the Bethel church, during the past year, are two Chinamen, who were respectively baptized by the names of "John" and "Joseph."

For six or seven years a Chinese evening school has been sustained at the Bethel vestry, three evenings each week, and taught by Mr. Dunscombe, and also a prayer-meeting for the Chinese, one evening each week. Although these efforts have been small, yet I think the blessing of God has rested upon them.

Our Bethel Sabbath School has been vigorously sustained and well attended, averaging from 75 to 100 each Sabbath.

The Sailors' Home has been managed by Mr. Dunscombe and wife, and to the full satisfaction of our local Board of Trustees.

During the past year, ships of war, both American and English, have been lying in port, and daily some of their seamen have been on shore. Commanders of these vessels do not hesitate to assert that Honolulu is one of the best ports in the world, for seamen to come on shore for liberty. Only two days ago, Captain Erben, commanding *U. S. S. Tuscarora*, told me that he had divided his men into six divisions and allowed one division, each day of the week, to visit the shore. He had only one man on the sick-list, and his men uniformly came off regularly and sober. I consider this a very high compliment to the character of our city and to the police force. There must be a good influence somewhere. Men-of-war's-men ashore are not always easily managed. By the kindness of friends of seamen, I am able to send off to these ships a great many packages of reading matter, to be distributed among the crews, and I am assured they are always gladly received. Among the papers, I manage to "smuggle" a good many "tracts." All ships leaving port, Mr. Dunscombe and myself aim to supply with some good reading matter. We have thus distributed at least 400 or 500 of each number of the FRIEND, besides sending copies to various parts of the Pacific.

Among my correspondents residing upon remote islands of the Pacific, I continue to exchange letters with the "Pitcairners," on both Pitcairn's and Norfolk Island. Accompanying this you will find a letter from John Buffett, Senior. He is an old English sailor, who retired from the sea, some forty years ago, and married on Pitcairn's Island. I met him in Honolulu, on a visit, in 1843, and have since corresponded with him and other islanders. God has in a most marvellous manner preserved a "pure faith" among that singular people, so peculiarly situated.

We are now in the midst of our annual "week of prayer," Bethel church uniting with Fort street. Meetings in the morning at the Bethel, and in the evening at the Fort street Session Room."

We have no recent advices from Hilo, but hope that some good man will soon be found to make up as far as possible the loss to that station, of our gifted and very popular sailor-preacher, Rev. FRANK THOMPSON, recently called to the pastorate of an important New England church.

ST. JOHNS, N. B.

Rev. JAMES SPENCER, laboring at St. Johns, N. B., reports that owing to the increase of the commerce of the port, he has

had greater opportunity than ever to preach to seamen, and that, with considerable encouragement. Several hopeful conversions have occurred in connection with his ministry, and many have been supplied with Bibles and religious reading through his kindness.

LABRADOR COAST.

The latest intelligence from our self-denying brother, Rev. S. R. BUTLER, is to the effect that with his devoted helper, Miss Brodie, he has been treated by the people on the Labrador Coast with the utmost kindness, his station being at Bonne, Esperance Harbor, where he gathers them for Sabbath and week-day instruction. Miss Brodie was formerly engaged in mission work on that coast, so far back as 1860, and well understands the ways and needs of the little community immediately about her. Owing to the suspension of missionary work during the two previous winters, some of the former residents had moved away, but enough remain to make a pleasant settlement, and plenty of work. The present station, Bonne, Esperance, is three miles east of Caribou Island, and is the resort of nearly all the vessels sailing northward, but especially those from Nova Scotia. Mr. Butler's Sabbath congregations are sometimes very encouraging, often reaching as many as two hundred. He has found many earnest christians among the sailors, who take part in his prayer-meetings with great favor. A chapel and dwelling-house is much needed there, and really the continuance of the mission seems to depend upon the success of an effort for better accommodations.

With the expected revival of commerce, it will be our duty to follow, when the time comes for it, setting up new stations, and sending out men to occupy them who shall throw about our sailors every possible influence for good, and befriend them to the saving of their souls and their service for Christ.

The following is an abstract of the remaining part of the Report, which, along with a brief review of the operations of the Society on the HOME FIELD, will appear in the July MAGAZINE.

LIBRARY WORK.—The number of libraries sent out—larger than that of any previous year—is EIGHT HUNDRED AND NINETY-EIGHT, (of which four hundred and sixty were new, and four hundred and thirty-eight refitted) on vessels carrying 10,517 men: making the total number sent out since the work was inaugurated, seventeen years ago, FIVE THOUSAND TWO HUNDRED AND THIRTY-THREE, containing at least 233,000 volumes, and accessible, in their frequent re-shipments, to 213,000 men. The whole number of libraries shipped in the U. S. Navy is EIGHT HUNDRED AND FORTY-SIX, accessible at different times to 96,102 men. In assisting discipline on shipboard, in cheering his desolate life, in elevating the Sailor's character, in improving his morals, and fitting him for heaven, the LIBRARY WORK of the Society is an incalculable good. Over EIGHT HUNDRED HOPEFUL CONVERSIONS AT SEA, are reported as having occurred in connection with this single agency.

THE SAILOR'S HOME, 190 Cherry Street, maintains its place in the favor of seafaring men, and is managed with single reference to their comfort and good. Some important repairs have been made to the building, and the chapel re-seated, to the greater convenience of those who gather there for worship. "I have followed the sea for nearly thirty years of my life (says one of our missionaries) and have been all over the world as a sailor, and I do not know where there is a boarding-house for seamen, that will compare with it, for general comfort and excellence."

THE HOME, during the past year, has accomodated 2,118 boarders. These temporarily deposited with the Superintendent, \$21,725, of which amount, \$9,662 were sent to relatives and friends, \$3,050 were placed to their credit in the Savings Bank, and the balance returned to the depositors.

Relief has been frequently furnished to shipwrecked and destitute seamen, and many have found at the HOME, the proffered peace of God, through faith in the Sinner's Friend.

Family worship, (with a weekly prayer-meeting, a Bible class, and other occasional services,) has been regularly maintained in the chapel of the Institution, and the resident Missionary is greatly encouraged in his efforts.

The whole number of boarders since the HOME was established, in 1842, is 87,540.

PUBLICATIONS.—The various monthly issues of the Society seem to be approved for the uses intended. It has published during the past year, 78,000 copies of the MAGAZINE, and for gratuitous distribution among seamen, in all, 20,000 copies of the SEAMEN'S FRIEND, and 443,000 copies of the LIFE BOAT, for the use of Sabbath Schools throughout the land. Allowing an average of but six to each of these, the AMERICAN SEAMEN'S FRIEND SOCIETY has in this way been presented to the attention of over three millions of readers. An edition (500 copies) of the Seamen's Hymns has also recently been published.

AUXILIARIES.—The local Societies, auxiliary to this, have raised for the Seamen's Cause during the year past, \$11,352.60. Some of these Societies have enlarged and improved their Homes and Bethels, and others are still engaged in that work.

ACKNOWLEDGMENT.—The Report acknowledges generous grants from the American Bible, Tract, and other Societies. Also the kindness of Prof. BULL, of the New York University, in making the astronomical calculations, which have greatly added to the value of the MAGAZINE: also special donations for the widows and children of sailors, of money, shoes, clothing, &c., which have been personally distributed by our visiting missionaries; and from sundry friends, donations of bed-quilts, &c., for use at the Sailors' Home.

And as above all things else, the Report acknowledges the goodness of God in sparing the lives and prospering the work of those who in its several departments and in their various fields of labor, have personally sought to promote the objects of the Society.

OBITUARY.—The Report makes mention of the decease, within the past year, of ROBERT LINDLEY MURRAY, soon after his election as a Trustee, and of Rev. THOMAS DE WITT, D. D., Ex-Gov. WM. A. BUCKINGHAM, WM. H. ASPINWALL, THOMAS W. WILLIAMS, CHARLES N. TALBOT, and JOHN C. GREEN, Esqs., Vice-Presidents. Mr. TALBOT was for twenty-seven years the Treasurer of the Society.

FINANCES.—The total receipts of the Society from all sources for the year ending May 1st, 1875, were \$66,770.05. Total expenditures were \$65,058.12.

Eighty-six persons during the past year, by special donation to that end, of \$30 each, have been constituted Life Members, and one by the donation of \$100, has been made a Life Director of the Society.

PITCAIRN'S ISLAND.

The following is the letter referred to by Rev. Dr. DAMON in March MAGAZINE, pp. 86.

Rev. S. C. Damon, D. D. :

My dear Friend,—I gladly received your kind letter of May 27th, 1873, and returned you an answer. About two months since I received another which you addressed to me at Pitcairn's Island. It had been the rounds of Europe, etc., before I received it. I received several from my children and friends at the same time. Thanks for your kindness in sending to myself, children, and inhabitants on Pitcairn's, many acceptable articles. I should very much like to see the file of THE FRIEND with your notes of a trip to Jerusalem, &c. If it is convenient, and you will send it by way of Auckland, you will greatly oblige me. You have no doubt heard of the long drought and scarceness of food on Pitcairn's, but it is better now. I received a letter dated 5th March last, from one of my grand-daughters, from which I quote the following: "I will just tell you that our trees are all with scarcely an exception, rejoicing in nature's richest garb of green, and the delicious jessamine flowers are sweetly scenting the island around. Our yam and potato grounds are all rich in verdure, and give every promise of turning out well, were it not for the troublesome rats; and I felt glad in receiving a letter from my dear daughter, that in the midst of the scarcity of water and food they were enabled to look to a kind Heavenly Father and trust in

Him. I am happy to inform you that my two companions, which left Pitcairn's with me on the *Sea Ranger*, arrived home on the 30th Sept., after an absence of fifteen months. I believe I informed you in my last how kindly they were treated by the governor, bishop, and others, at Hobarttown, and the presents that were made them—among other things was a bell for the Pitcairn church. I was at Auckland in April, and had a good opportunity of returning to Pitcairn's in the ship *Allahabad*, bound to San Francisco. The captain wished me to go with him, as he intended to touch at Pitcairn's. I wished much to go, and for the last eighteen months have been trying to get a passage; but as I promised my children and others I would return to Norfolk Island (as they do not like to part with me), and I trust I am the humble instrument of doing some good here, I thought it my duty to return to Norfolk Island. You well know, dear sir, that when we love our blessed Saviour it is our wish and prayer that others may love Him also, as we cannot be satisfied going to heaven alone. For this reason, and wishing to do something for Him who has given himself for me, I have a meeting on Thursday evenings, to sing, pray, read the scriptures, &c.—a kind of enquiry meeting, and I trust it is the means of doing some good. Mr. Nobbs has service on Wednesday afternoon, attended chiefly by children. The

church service is read, and a sermon or tract read; but myself and others find that more is needed, and so we have our Thursday meeting, where we can discourse on those things which belong to our everlasting peace. I suppose you have heard of a violent gale we had, on the 1st Feb'y last, which blew down our church. We had another gale, March 13th, which unroofed two houses and tore up many pines by the roots.

Two days ago H. B. M. schooner *Land Fly* touched here, bound to the New Hebrides, cruising for kidnappers. I was in hopes she would have called at Fidgee, that I might send this to you, but as she does not call there I must wait for another opportunity. I know not if I informed you in my last of the death of Arthur Quintal, son of Quintal of the *Bounty*. He died 20th November, 1872; George Adams, son of Adams of the *Bounty*, died 29th October last. There are but two of the first generation now living—Rachel, daughter of John Adams, aged 77, living here, and Betsy, daughter of Mills, on Pitcairn's, who is over 80 years of age.

July 22d. A few days ago the schooner *Davntless* touched here on her way from Auckland to Caledonia. She belongs to Cahos. We expect her to call here on her way to Auckland, in about three weeks, and then I hope to send this. Most of the community are in good health at present, but I believe Pitcairn's is much more healthy than Norfolk. In 1868 many persons died of typhoid fever, and many have died since of consumption. Of the former disease three of my sons lost their wives, and are now widowers with large families. The longer I live the more I am convinced that a semi-civilized life on Pitcairn's Island is preferable to a so-called civilized

one on Norfolk Island, and although we have many ordained ministers here, I prefer worshipping in our little meeting-house on Pitcairn's Island. I believe we now number about 360 persons, but not all rich, for you are aware as we come more in contact with the world we follow the ways of the world in dress, &c. We have two companies in the whaling; last season we obtained 700 barrels hump-back oil. It was sent to Auckland, and I believe after paying expenses it realized about £24 per ton. They intended to begin whaling this week, but there being a large surf, they could not launch the boats. I must conclude for the present, and finish my scrawl before the return of the *Davntless*.

August 1st. They have taken two humpbacks this week, the first this season. The day before the *Davntless* left, one of her crew jumped overboard, according to the mate's account, and swam on shore. He is a native of Oahu and no one has seen him but two boys. This is a very rainy day, and if the poor fellow is living I should think he would show himself. We were told that he ran away because of bad treatment from the mate. I do not like to beg, but if you could conveniently send me some copies of Sunday School Catechisms you would oblige me. I want them for our week-day meeting; they cannot be too plain or simple, and you, reverend sir, know best what will answer the purpose. Although they are mostly adults that attend, yet the questions and answers cannot be too simple. If you, sir, could send some more works of the same kind to my address, care of Mr. Quintal, Solicitor, Parnell, Auckland, you would greatly oblige me.

Your brother in Christ,

JOHN BUFFETT, SENR.

HOW TO GET SLEEP.

THE BEST TIME AND EASIEST WAY TO WOO MORPHEUS.

Mr. Frank Buckland in his Essay in Land and Water, says: We read of Bismarck that "his old foe, insomnia, still tenaciously clings to him. He passes whole nights waking. At morning dawn, slumber, if not sleep, comes at last, but day finds him weary and unfit for work, yet with mountains of work

to get through." Having paid considerable attention to this important question of being able to procure sleep, I venture to record what I know about it.

The human frame cannot do without sleep. I believe the reason is that the mysterious property—for want of a better name we call it

"vital energy"—gradually leaks out during the day. During sleep the machinery of the body, especially the brain, becomes recharged with it. The cause of not being able to sleep—I write now of people in good health and hard workers with their brains—is that the brain cannot, so to speak, "go down," but it continues to act, more or less. My father, when writing the "Bridgeport Treatise," had his own way of working. He was an excessively busy man during the day, and had only the night hours in which he could write. He generally dined at 7 o'clock and immediately after dinner went to sleep for two or three hours. He then got up, and worked on until 2 or 3 o'clock in the morning. Just before retiring he took some light pudding or a sandwich, with cocoa or milk. Thus he always slept well, as the blood was diverted from the brain to the stomach.

I have no hesitation in saying that the proper thing to do is to go to sleep immediately (or at least very soon) after the meal of the day. All animals always go to sleep, if they are not disturbed after eating. This is especially noticeable in dogs; and the great John Hunter showed by an experiment that digestion went on during sleep more than when the animal was awake and going about. This is his experiment: He took two dogs and gave them both the same quantity of food. One of them was then allowed to go to sleep; the other was taken out hunting. At the end of three or four hours he killed both these dogs. The food in the stomach of the dog which had been asleep was quite digested; in that of the one which had been hunting the food was not digested at all.

This fact, I think, shows the advisability of going to sleep immediately after eating. This ignored fact always occurs to my memory when I see old gentlemen nodding over their wine. Nature says to them "Go to bed." They will not go to bed, but still nature will not allow her law to be broken, so she sends them to sleep sitting in the chairs. People, therefore, who feel sleepy after dinner ought to dine late, and go straight to bed when a sleepy feeling comes over them.

Most good folks, however, do the worst possible thing imaginable; they retire altogether into the drawing room, and then, to make matters worse, they drink tea and coffee. Now I regard tea and coffee, when taken at night, to be poison to certain constitutions. It is very well in the morning, but is very bad at night. The reason why tea and coffee should not be taken at night is that the one contains an alkaloid called theine, and the other contains an alkaloid called caffeine. These two alkaloids taken into the system stimulate the brain, and do not allow it to go to rest. I speak of this from experience. If I take thoughtlessly a cup of tea or coffee after 5 o'clock in the evening, going to bed at 11, I cannot go to sleep; and if the brain does fall asleep, the alkaloid wake it up in about an hour or two. Sleeplessness, therefore, is usually caused by tea or coffee, though strange to say, tea and coffee actually send some people into sound slumber.

I well recollect the late Dr. Wilberforce, then Bishop of Oxford, telling my father, then most actively engaged as Dean of Westminster of his patient way of going to sleep. It is better than the old fashioned prescription of watching

sheep jumping through a hedge one after another, ships sailing out to sea, etc. The Bishop's prescription was to repeat very slowly the vowels A E I O. In doing this, they were to be faintly pronounced with each inspiration and expiration. It will be found easy to do this without moving the lips, for to do this the muscular action of the lips necessarily takes place, and sleep comes not. I advise my readers to try this plan.

I once heard a midshipman who complained that he could not sleep at night because there were no waves dashing against the sides of the ship. To this noise he had so many months been accustomed that he could not sleep without the familiar sound. He asked his mother to dash pails of water against his bedroom door till he went to sleep. I was once told, when on a salmon inspection, that a certain miller could sleep so long as the continued whirr of the mill wheel was going on, but directly after the noise stopped he awoke.

The deepest sleep is always just before dawn. It is, I believe, probable that some change takes place at this time in the atmospheric condition, as the hour just before dawn is selected by savages to make their attack, and it is at this time also, I believe, that a great proportion of children are born. When staying at a country house, unfortunately the visitor not accustomed to country sounds, gets often woke up. The abominable cocks begin their horrible crowing, called in Herefordshire "cock shoot." I recollect on one occasion, after the wretched cocks had gone from the fowl house to feed, I fell asleep, and then came a most awful cry of agony; in fact, the farmer killed a pig under my window, enough to wake anybody.

This pig was most vociferous, but as he was immolated in honor of my arrival, I could not say much.

My monkeys always get sleepy when the gas is lighted in my study, and where I and my monkeys always sit. This room was once called by the servants the "master's room," but I found out lately, by accident, that they now call it the "monkey's room." This is Darwin going backward!

Dogs, likewise, will sleep at night if they can; cats, I observe, are sleepy in the morning, the reason being that the wretches have been out all night, and, of course, feel very seedy in the morning, and doubtless their heads ache sometimes, and it serves them right if they do, considering the row they make fighting and caterwauling. I have strong reasons to think that my own black cat is President of a free-and-easy club, for they hold their meetings among the ruins of the Colosseum at the back of my house. This is a regular "cattery." All the stray cats in the Regent's Park and the neighborhood come here to arrange family matters; sometimes they come into a back cellar where I keep skeletons, casts, etc., and kindly supply me with a lot of kittens, which I convert into skeletons, casts etc. I confess I do not know how to get rid of caterwauling cats. Will any one tell us?

I now venture to suggest a new but simple remedy for want of sleep. Opiates in any form even the *liquor opii sedat.*, and chloroform, will leave traces of their influence the next morning. I therefore prescribe for myself—and have frequently done so for others—onions; simply common onions raw, but Spanish onions stewed will do. Everybody knows the taste of onions; this is due to a peculiar essential oil contained in this

most valuable and healthy root. This oil has, I am sure, highly soporific powers. In my own case they never fail. If I am much pressed with work, and feel I shall not sleep, I eat two or three small onions, and the effect is magical. Onions are also excellent things to eat when much exposed to intense cold. Mr. Parnaby, Troutdale Fishery, Keswick, informs me that, when collecting salmon and trout eggs in the Winter he finds that common raw onions enable him and his men to bear the ice and cold of the semi-frozen water much

better than spirits, beer, etc. The arctic expedition just now about to start, should therefore take a good stock of onions. Finally, if a person cannot sleep, it is because the blood is in the brain, not in his stomach; the remedy, therefore, is obvious; call the blood down from the brain to the stomach. This is to be done by eating a biscuit, a hard-boiled egg, a bit of bread and cheese, or something. Follow this up with a glass of wine or milk, or even water, and you will fall asleep, and will, I trust, bless the name of the writer.

For the Sailors' Magazine.

THE SAILOR'S PRAYER.

“LORD SAVE US: WE PERISH.”—(Matt. viii: 25.)

Do sailors pray? asks the incredulous reader. Yes, my friend, they often pray, and pray to God, too. They pray habitually, but thoughtlessly. Too often men are heard in times of real peril, to pray for the very thing they do neither need nor desire. Then why do they pray? Not because they are always devout, or because they desire God's favor, for they too often ask him to sink the vessel and ruin their souls.

Blessed be our Saviour! There are some prayers he refuses to grant. Had it not been so, these lines had not been penned. But why does he not grant what we ask of him? He refuses *in love*. To give us our desires in many cases would be to destroy us “without remedy.”

But all sailors do not *so* pray that he is compelled to refuse them. His love for them induces him often to listen to their cry, to grant them their requests, and give them speedy deliverance from their peril. Many a sailor is praising God to-day, in a well ordered life, in the fore-castle and in the cabin, because he was heard in the day of trouble, and “heard in that he feared.”

Jesus has always had a warm side to the men of the sea. He spent much of his time with them while on earth, and permitted them to help him in the work of his ministry. He still calls them, and many respond to his call, and “leave their ships and follow him,” as did his disciples of old, and he cares for them and saves them.

The beautiful narrative in Matthew viii: 18-27, illustrates his covenant care, and displays his power, as well as his willingness to save to the uttermost all who come unto God through him. O blessed sailors who have Christ in the ship! Mark says, “They took him even as he was, in the ship.” (Mark, iv: 36.) Matthew says, “When he was entered into a ship, his disciples followed him, and behold there arose a great tempest in the sea, insomuch that the ship was covered with the waves; but he was asleep, and his disciples came to him, and awoke him, saying, “Lord save us: we perish.” Let us endeavor to realize, if we can, the condition of things at the moment this prayer was offered. It may serve to establish our faith more firmly in the future.

According to the record, they are on the sea of Galilee in an open boat, at night. A fearful storm is raging. The sea is making a clean breach over them, and filling their little craft so that she is liable to founder at any moment. Jesus is sleeping in the stern-sheets, the boat's cushion serves him for a pillow. He sleeps the sleep of innocence which no storm can disturb. The affrighted boat's crew awake him, crying aloud in their agony, "Lord save us: we perish." Is it wonderful that infinite love should hear their cry, should answer, and save? The prayer was soon answered. "He arose, and rebuked the wind, and said to the sea, 'Peace, be still,' and the wind ceased, and there was a great calm." Some men, accounting themselves wise, have denied the very existence of a power that can interpose in the affairs of men. They deny all miraculous interference with what they themselves regard as uncontrollable, irrefragable, and necessary law, thus shutting God up in the bonds of a merciless fate. But this is simply denying to God what he claims for himself, namely: the power and purpose to do "his will in the armies of heaven, and among the inhabitants of the earth." With such an endeavor to maintain so indefensible a position, no controversy can be entered upon here. We must leave such to wrestle with the infinite Jehovah, while we familiarize ourselves with this prayer, and its blessed results.

Of the prayer, it may be said, it is emphatically a sailor's prayer. It may be that there are seamen and officers too, who are unwilling to rest under the suspicion of being praying men. Yet their prayers are often offered for such things as God is pleased to withhold, and which it is well for them he does withhold. For if the prayers of some were answered, no greater calamity could possibly befall them. I have heard men pray that God would strike them dead, or damn their souls, or sink their vessels, or palsy their arms. Would God that sailors had never asked such things.

These Galilean seamen do not pray God to sink their little craft, there is too much danger of that already. They cry from their sinking boat, aye, from the depths of their very soul, and in all the energy of despair, as they look at the encroachments of the angry sea, "Lord save us: we perish."

This prayer is recorded by three of the evangelists. In Mark it is interrogatory; "Master carest thou not that we perish?" In Luke, "Master, Master, we perish." The form of expression varies, but the idea is the same; it is the soul's cry for help in the time of need and danger. Some of its characteristics, if attended to, may render efficacious the prayer of the seamen of the present day.

It is a *short* prayer. Some persons suppose that God delights to hear long prayers; that the sentences must be beautifully arranged, the periods finely turned, and the diction ornate and rhetorical in order to be efficacious; and hence it is often objected. "I do not know how to pray." Is there not a mistake here? The Lord's prayer, taught by Christ to his disciples, was a short prayer. Brevity is the characteristic of nearly all the prayers of believers recorded in the word of God. Moses, after he had obtained an interview with Jehovah in the shadow of the thick cloud, feeling a burning desire to know more of the majesty of the glorious Being with whom he had conversed, said, "I beseech thee show me thy glory." In answer to which God said, "I will make all my glory pass before thee."

The Syrophenician woman cried, "Have mercy on me, O Lord, thou Son of David." "Lord help me." To which our blessed Redeemer answered, "O woman, great is thy faith: be it unto thee as thou wilt." The prodigal, when he became conscious of his degradation, and "came to himself," arose and went unto his father, and said unto him, "Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son," and we are told that "when he was a great way off his father saw

him, and had compassion, and ran and fell on his neck and kissed him." He received him as alive from the dead, and rejoiced over him with joy.

The poor publican's prayer was short, "God be merciful to me a sinner:" but it comprehended all he wanted, and he went home to his house justified rather than the proud Pharisee.

The thief on the cross offered a short prayer: "Lord, remember me when thou comest into thy kingdom." But it was long enough to obtain for him the assurance, "To-day shalt thou be with me in Paradise."

The same example is offered by Christ himself, who, when in the agony of death, pleading for his executioners, and the rabble demanding the crucifixion, prayed, "Father, forgive them, for they know not what they do."

It was an *appropriate* prayer. Short as it was, it was adapted to their peculiar condition. It comprehended all their desires in a breath. It was a moment of pain, of fear, of doubt, of danger, of partial unbelief; yet here is a casting of all their care on him, as their Saviour and friend.

It was appropriate as to its matter; it asked salvation from the impending death. Perils beyond their control were about to overwhelm them, and they cry, "Lord save us: we perish." They felt their danger as Bartimeus did his blindness, and hence the urgency with which they press their appeal.

It was appropriate as to its manner. It was reverent. It addressed Christ as God, and expressed their confidence in his power to save, and that that power would be exercised for their immediate deliverance. It made known their personal necessities: "Save us: we are powerless: we are in need: help and save us." It was expressive of their destitute and helpless condition, "*we perish*." In these days of socialism, spiritualism, scepticism, and human self-sufficiency, some men think they have made such

progress that Christ is no longer of any avail to them. The "spiritual circle" has superseded the praying circle, and the "rapping table" has taken the place of the Bible and the mercy-seat. Alas, alas. "The turning away of the simple shall slay them;" and yet they see no danger. Sin in its ten thousand forms is dragging men down to perdition; but they do not see that they are perishing, and consequently do not pray.

The sailor's prayer was appropriate as to time. It was no time for delay, no deferring their cry till the danger was enhanced, and the time of their deliverance almost past. What better time could they have had. What better time can the sailor of the present day have, than *now*? The danger of every soul out of Christ is imminent. "The soul that sinneth: it shall die." It is now in danger. Then why not, like the seamen of Galilee, call on God for deliverance? Christ is as ready to save the sinner as he was to save the publican, or the thief. He is willing to save; he has the power to save; he has promised to save. Men are prone to procrastinate in all things; but most of all, in those things which pertain to the invisible and the eternal. "Because sentence against an evil work is not executed speedily, therefore the hearts of the sons of men is fully set in them to do evil." This is the height of folly. "Now is the accepted time; now is the day of salvation." You know not what shall be on the morrow. You whose life is but "a vapor, which appeareth for a little time, and then vanisheth away."

Once more. The sailor's prayer was an *efficacious* prayer, as was that of the Syrophenician woman, and the publican, and blind Bartimeus, and the thief on the cross. They all received answers to their prayers. No humble-hearted and truly earnest prayer was ever offered to Christ in vain. During his humanity no petitioner ever offered a plea in vain, or was sent away empty. Some requests, it

is true, were not granted. He would not call down fire upon the Samaritans at the request of James and John: nor would he foster their ambition by giving them the post of honor on his right hand and on his left; nor would he grant a sign to the unbelieving Jews. But to those who are hungering and thirsting after righteousness; to those who desire spiritual blessings in Christ Jesus; to those, who, like the publican, feel the burden of their sins crushing them, and desire release in the way of God's own appointing; and those who, like the crucified thief, acknowledge their true character, and desire Christ's interposition for their salvation, he says, "Ask, and you shall receive; seek, and you shall find; knock, and it shall be opened to you." "Whosoever ye shall ask the Father in my name, he will give it you." "His ear is not heavy that he cannot hear, his arm is not shortened that he cannot save." Let, then, your requests be known unto God, for "the effectual fervent prayer of the righteous man availeth much." Elijah's prayer was answered, and he was a man of like passion with us. God is no respecter of persons. A centurion, a publican, a poor boatman, a sailor, a Lazarus full of sores, a thief on the cross,—all, all are welcome, through repentance and faith in our Lord Jesus Christ.

"Come poor sinner, come and welcome,
 God's free bounty glorify;
 True belief and true repentance,
 Every grace that brings you nigh.
 Without money
 Come to Jesus Christ and buy."

For he said, "Him that cometh unto me, I will in no wise cast out. Do you object, "He cannot save me, I have been so great a sinner? I answer, With God all things are possible. He says, "Look unto me, and be ye saved, all the ends of the earth, for I am God, and there is none else." You say, "But I have sinned against my own convictions of duty." I answer, Through Christ, God can be just, and the justifier of him who be-

lieveth in Jesus. Do you still object, "I have denied him before men?" So did Peter. "I have persecuted his followers." So did Paul. "I have been ambitious and revengeful," so were many who afterwards obtained his favor by repentance and faith. "I have been a blasphemer," so has the writer of this. But he found mercy at the cross. Come then to his abundant fulness, come and accept of his pardoning love. He took our nature, and he can sympathize with us. "He was tried in all points like as we are, yet without sin." He ate, he drank, he toiled, he suffered hunger and thirst, he slept and he wept, but it is not recorded that he ever smiled: he was a man of sorrows, and acquainted with grief, he carried *our* sorrows, he bore *our* grief. "The chastisement of our peace was upon him and by his stripes we are healed," He has promised to save and he cannot lie. O come,

"Venture on him, venture wholly,
 Let no other trust intrude:
 None but Jesus
 Can do helpless sinners good.

Christ is "the same yesterday, to-day and for ever." Seamen of this day, take example of these storm-tossed disciples. Be encouraged, Christ is yours,—will you receive him? Then are you saved. Do you reject him? Then you reject the only "name given under heaven among men whereby you can be saved." If he be thrust away from you, no other one can save you in your hour of need. Hear him call you and encourage you. "My voice is unto you, O ye sons of men." "Come unto me and I will give you rest." Have you no need for a disinterested friend? Do you not need a good pilot when the storm thickens? Is it not important that you should keep the channel? Without such a pilot you can effect no insurance on the precious freight you are bearing to the shores of an eternal world. Christ must be all and in all to you, or he is nothing to you. Many

human pilots have undertaken to guide the souls but alas, they all have made shipwrecks: yet, strange to say, men still cling to the drifting fragments of the wreck, and while they are whirled in the eddies of doubt, or are grinding on the rocks of despair, they endeavor to assure their fellow voyagers who are passing by, with the ark of safety beneath their feet, that they are deluded, and cheated, and unsafe, and that those alone who cling to the wreck of unscriptural hopes are safe from fear of harm. Strange infatuation! When will you be wise? When will you seek after God? "The end of all things is at hand: be ye therefore sober, and watch unto prayer." "Be careful for nothing, but in everything by prayer and supplication, with thanksgiving let your requests be made known unto God," for

"Prayer is appointed to convey
The blessings God designs to give;
Long as they live should Christians pray,
For only while they pray they live."

A Storm at Sea—The Rescue.

"Mother, you will let me go?"

A terrible storm is sweeping along the wild coast of North Devonshire. The Dynmouth life-boat is prepared to make its way to a foreign vessel, which, at some short distance from the land, is showing signs of dire distress. The life-boat crew is complete, with the exception of one man. Young Will Carew, a Dynmouth fisher lad and an expert sailor, is offering to fill the vacant place. At first he bends down gently to a woman, who stands beside him on the dreary shore, and it is his clear, brave voice that we hear above the raging of the storm.

"Mother, you will let me go?"

The mother has been a widow only six short months. Her hus-

band was a fisherman; he put out one bright day last spring, for the last time in a fishing-boat, upon a delusively calm sea. A sudden squall came on; broken fragments of the boat were seen next morning on the beach, but the fisherman returned no more to home and love. And now the son asks permission to brave the horrors of the sea, which his father found so pitiless.

A fierce passionate refusal rises to the woman's lips. But her sad eyes move slowly toward the distressed vessel; she thinks of the many loved lives in jeopardy within it; thinks, with a sudden pang of agonizing pity, of many distant, dear homes in peril of bereavement. She turns to the boy, and her voice is calm and courageous as his own:

"Go, my son. And may God Almighty go with you, and bring you safe back to your mother's heart.

Hurriedly she leaves the beach; hurriedly seeks her desolate home, and alone she wrestles with the pain of her old sorrow and her new fear.

Morning dawns again. The storm has spent itself. Sullenly the waves are tossing their haughty heads, but the sea's worst fury is over at last. A gallant vessel has gone down upon the waters, but the Dynmouth life-boat has nobly fulfilled its noble task, and all hands on board the vessel have been saved.

Why does young Will Carew linger in hesitation outside his mother's door? Bravest of the brave he has shown himself throughout the night. Why does he shrink from the proud welcome that awaits him from the heart nearest to his own?

Beside him stands a tall, worn man—a man whom he has rescued from a watery grave; a man whose eyes, full of tenderness, never leave his own. Around the two throng Dynmouth villagers; many hands are thrust toward the man in happy recognition.

“Who will dare to tell her?” So speaks a voice well-nigh choked with emotion.

“I will.” And Will Carew makes his way through the awe-struck crowd. Another moment, and he is in his mother’s arms. He feels and knows for the first time the whole depth of that wondrous maternal love which Love Omnipotent has chosen as its best earthly token.

“Mother, listen. I have a tale for your ears. May God teach me how to tell it right. One of the men saved last night was a Dynmouth fisherman.” The boy’s voice is soft and grave, but it is evident that he steadies it only with a strong effort.

“A fearful storm had overtaken him upon the sea, one day not many months ago. He was observed and saved by a foreign vessel. The vessel was outward bound. Away from home, from wife, from kindred, the man was forced to sail; and by wife and kindred he was mourned as dead. He arrived at the vessel’s destined port, only to set sail again with the first ship bound for England. Last night he found himself within sight of home; but a wild storm was raging on land and sea, and once more the man stood face to face with a terrible death. Help came in his need; help God-sent, God-directed. And—”

The boy breaks down now. On his knees, by his mother’s feet, he clasps her hands convulsively in his, and his voice comes only through his thick sobs:

“Mother, darling, try to bear the happy truth. When your brave heart—a heart which, in the midst of its own sorrow, could feel for the sorrow of others, sent me forth last night to the succor of the distressed, you knew not—how should you know?—that you sent me to the rescue of my dear father’s life. God gave him to me. God has given him, mother, back to our grateful love.”

Not another word is spoken. Locked in each other’s arms, mother and son pour out their hearts in a flood of unspeakably happy tears.

A step is heard; the rescued man stands by his own fireside, remembering, with deep emotion, that his place there has been won for him by the skill and courage of his son.

With a cry of wild joy, the mother rushes forward, and her head finds its long-lost place upon her husband’s breast.

Ah! Love, supreme, unutterable! Strange, indeed, are the paths through which Thy Divine wisdom leads Thy children to pure happiness! In mute reverence we bow before the mighty tenderness which crowns and blesses earthly love.—*Olive Leaf.*

Ben ; a Temperance Story.

BY ELEANOR KIRK.

Three well dressed, and, outwardly, respectable-looking men: two about middle age, one close on to three score and ten. I was busy with my paper on the other side of the car, and for several blocks we were the only occupants. They were all excited, and as I glanced more closely it was plain that they were under the influence of liquor, and the white-haired old man more unmistakably so than the rest.

“Just let them try it again,” he roared; “just let them if they dare. Coming into my son’s store, and demanding that he give up his business, sacrifice the

means of maintenance for his family. If he'd been there, they'd have gone out considerably quicker than they did, I'll warrant you, for Ben ain't a fellow to be trifled with. Nice business now, isn't it? Women round making fools of themselves, praying and shouting!"

"It's a disgrace to this nation," said his right-hand companion. "The idea that a man has no redress when his legitimate business is interfered with by a lot of crazy-headed women."

"Infernal shame," growled number three, his bloodshot eyes almost refusing to remain open.

"Next time, if I'm round, they wont have the least quarter," continued the drunken patriarch. "I was a little confused, you see, the first time; but if Ben had been there we should have had some fun. I don't see where the boy is. He hasn't been down all day."

Five minutes more and the trio were nodding, everything unpleasant forgotten, even to the meddling crusaders. It was a heart-aching sight three men intoxicated: two in the prime of life, probably fathers of families. But the saddest of all was this old man, whose feet already stood on the boundaries of the other world.

"Isn't it dreadful?" I whispered to a sweet-faced woman who had taken a seat by my side.

"Yes," she answered, with a sigh. "That old man has been in the liquor business forty years. His son succeeded him a short time ago. At the request of one of his children, a beautiful young girl, I went with some ladies to his place this morning. The oaths with which that old man drove us from the establishment ring in my ears yet, and assure me that I can never be a successful crusader. It seems to me that nothing but demons could use the language they did."

A moment more and the car had stopped in the midst of a crowd of men and boys, the way blocked on all sides. The men opposite roused from their maudlin

slumbers, and looked stupidly about them.

"It is always just so on this—line," growled the oldest of the group. "I've traveled on this road for fifteen years, and I never went a trip yet that we didn't get blocked."

"Nor nobody else, I guess," responded one of his companions."

"A man shot," said the conductor in explanation.

"They are bringing him in here," said my neighbor, with a shudder. "The effects of a drunken brawl, I suppose," she continued.

"Make room for him on this side, if possible," commanded a policeman, supporting, almost carrying, the senseless form of a man.

"How in thunder did it happen?" inquired one of the three opposite, rising to make room.

"O, they were both drunk," answered the policeman. "Got to quarreling, and this poor fellow has got the worst of it."

Just here the dying man's face was lifted, and the blood almost froze in my veins as a shriek from the old man rang out sharp and clear.

"O, my God, it is Ben!"

The scene which followed passes description. Before the car stopped with its burden the spirit had fluttered quite away.

"Five children left orphans," whispered my companion, tears running down her face. "Five children."

Sailors' Home, 190 Cherry Street.

Mr. ALEXANDER reports two hundred and thirty-six arrivals at the HOME during the month of April. These deposited with him \$3,515, of which \$996 were sent to relatives, and \$800 placed in the Savings Bank, the balance being returned to depositors. In the same time twenty men went to sea from the HOME without advance, and seven were sent to the hospital.

Mr. and Mrs. ALEXANDER served an excellent collation for the Trustees and their friends, at the time of the Annual Meeting of the Society, and opened the HOME for general inspection. They continue to show admirable fitness for the place they occupy. We refer to the Annual Report, for a full statement of the affairs of the HOME for the past year.

Position of the Planets for June, 1875.

MERCURY is an evening star during this month; is in conjunction with the Moon on the forenoon of the 5th, at 9h. 14m., being 3° 14' south; is at its greatest brilliancy on the evening of the 6th, at which time it sets at 9h. 15m., and 32° 32' north of west; is at its greatest elongation to the east on the afternoon of the 9th, at 1h. 38m., being then 24° 11' away from the Sun.

VENUS is a morning star, rising on the 1st at 3h. 9m., and north of east 17° 46'; is in conjunction with the Moon on the afternoon of the 1st, at 5h. 10m., being 4° 12' south.

MARS crosses the meridian on the morning of the 1st, at 1h. 38m., being then 26° 8' south of the equator; is in conjunction with the Moon on the evening of the 18th, at 10h. 30m., being 57' north, at which time it is eclipsed to all persons situated between the parallels of latitude 43° and 90° south; is in opposition to the Sun on the morning of the 20th, at 3h. 33m., at which time it is at its greatest brilliancy.

JUPITER crosses the meridian on the evening of the 1st, at 8h. 44m., being at the time 7° 20' south of the equator; is in conjunction with the Moon on the morning of the 13th, at 8h. 25m., being 2° 10' north; is stationary among the stars in Virgo on the evening of the 18th, at 8 o'clock.

SATURN crosses the meridian on the morning of the 1st, at 5h. 17m., being then south of the equator 13° 58'; is stationary among the stars in Aquarius

on the 5th, just before midnight; is in conjunction with the Moon on the forenoon of the 23rd, at 10h. 4m., being 2° 41' north.

Prof. R. H. B.

N. Y. University.

Total Disasters in April.

The number of vessels belonging to, or bound to or from ports in the United States, reported totally lost and missing during the past month, is 24, of which 16 were wrecked, 3 abandoned, 1 sunk by collision, 1 foundered, and 3 are missing. The list comprises 1 steamer, 4 ships, 5 barks, 12 schooners, and 2 sloops, and their total value, exclusive of cargoes, is estimated at \$615,000.

Below is the list, giving names, ports, destinations, &c. Those indicated by a *w* were wrecked, *a* abandoned, *s c* sunk by collision, *f* foundered, and *m* missing.

STEAMER.

Ventura, *w.* from San Francisco for San Diego.

SHIPS.

Dacca, *w.* from New York for London.

Madura, *a.* from Bremen for Sandy Hook.

Airey Force, *w.* from Newcastle, N. S. W., for San Francisco.

Cornwallis, *w.* from San Francisco for Liverpool.

BARKS.

Architect, *w.* from San Francisco for Oregon.

Anna, *w.* from Barrow for Pensacola.

Morning Light, *w.* from New York for Matanzas.

Pequot, *w.* from Rio Janeiro for Pensacola.

E. H. Kingman, *a.* from Howland's Island for Liverpool.

SCHOONERS.

Henry B. Stanwood, *m.* (Fisherman.)

J. C. Call, *m.* (Fisherman.)

Luisita, *w.* from Baracoa for New York.

John H. Tunis, *w.* from Norfolk for Baracoa.

Mary E. Clark, *s. c.* (In Chesapeake Bay.)

Sarah, *f.* from Washington for Norfolk.

Jane, *w.* (At Portsmouth, N. H.)

Allie Bickmore, *m.* from New York for Savannah.

Kelpie, *w.* from Machias for New York.

Adelia, *w.* from Annapolis for Boston.

Island Belle, *a.* from Jamaica for Mobile.

Wm. P. Boggs, *w.* from New Haven for Staten Island.

SLOOPS.

Jas. Nelson, *w.* from Barnegat for New Bedford.

N. E. Price, *w.* (At Cape May, N. J.)

Capt. Geo. P. Spaulding has purchased one-eighth of ship *Bridgewater*, 1,556 tons, now loading at San Francisco, and has left for that port to take command of her.

Receipts for April, 1875.

MAINE.

Bangor, Hammond St. S. S.	\$15 00
Bath, Winter St. Cong. church.	37 65
Bucksport, Samuel P. Hall.	5 00
Portland, Capt. Sanders, Br. ship <i>E.</i>	
<i>Parker</i>	7 00
Rye, Union Meeting	19 30

NEW HAMPSHIRE.

Hollis, Cong. ch. S. S., \$20 lib'y.	32 20
Nelson, Cong. church.	4 00
Newmarket, M. E. church.	2 00

VERMONT.

Thetford, Cong. church..... 5 00

MASSACHUSETTS.

Boston, Union church..... 22 70
 Capt. Plummer..... 3 00
 Capt. Frost ship *Hoogley*..... 4 00
 Brighton, Estate Sally Worcester.... 25 00
 Clinton, Mrs. Indiana Whitney, to
 const. Joseph T. Savage, L. M.... 30 00
 Conway, Cong. ch. S. S..... 20 00
 Dalton, Cong. church..... 19 09
 Dunstable, Benajah Parkhurst..... 10 00
 East Medway, Cong. church..... 21 50
 Gilbertville, Cong. church..... 15 00
 Great Barrington, 1st Cong. ch. S. S.,
 lib's..... 40 00
 Groton, Cong. church..... 44 19
 Hardwick, Cong. church..... 10 00
 Haverhill, Mrs. James M. Nichols
 lib'y..... 20 00
 Jamaica Plains, Cong. ch..... 5 80
 Lowell, Kirk St. ch. \$40 for lib's..... 100 00
 Newburyport, Mrs. S. A. Spring..... 20 00
 Newton, 2nd Cong. ch..... 60 68
 A Friend lib'y..... 20 00
 North Andover, Cong. ch., to const.
 Jos. S. Sanborn, L. M..... 30 00
 Northampton, "C. L. W."..... 50 00
 Norton, Cong. ch..... 20 00
 Miss Atkinson..... 5 00
 Oxford, Cong. ch..... 24 00
 Palmer, 2nd Cong. ch..... 10 00
 South Egremont, Cong. ch..... 17 20
 South Hadley Falls, Cong. ch..... 56 00
 South Weymouth, Union ch..... 10 00
 Westhampton, Cong. ch..... 14 50
 West Roxbury, South Evangelical
 Society..... 6 48
 Wilbraham, Cong. ch., to const. Rev.
 M. S. Howard, L. M..... 30 00
 Woburn, 1st Cong. ch..... 40 00

RHODE ISLAND.

Little Compton, Cong. ch..... 5 12

CONNECTICUT.

Ansonia, 1st Cong. ch..... 56 78
 Bridgeport, Washington Park M. E.
 ch. S. S., lib'y..... 20 00
 Bristol, Cong. ch. S. S., lib'y..... 20 00
 Central Village, Cong. ch. S. S., lib'y..... 20 00
 Danbury, Bap. ch. S. S..... 5 00
 Lisbon, Cong. ch..... 3 50
 Middletown, Cong. ch..... 55 00
 North Greenwich, Cong. ch., bal. to
 const. Rev. A. Winter, L. M..... 21 36
 North Woodstock, Cong. ch..... 16 50
 Putnam, 2nd Cong. ch..... 23 00
 South Mansfield, Cong. ch..... 12 10
 Westford, Cong. ch..... 5 25
 Westville, Cong. ch..... 26 44
 West Winsted, 2nd Cong. ch..... 33 38

NEW YORK.

Brooklyn, Carroll Place M. E. ch.... 10 00
 South Third St. Pres. ch. E. D..... 25 00
 Plymouth church..... 221 60
 Church of the Pilgrims, of wh. R.
 P. Buck, \$100; A. Baxter, \$50;
 Rev. Dr. Storrs, Dwight Johnson,
 G. H. Nichols, each \$20, for lib's..... 552 62
 Churchville, Cong. ch..... 17 02
 M. E. church..... 3 00
 Bap. church..... 2 38
 Delphi, Bap. church..... 2 27
 Mr. Tobey..... 1 05
 Fayetteville, Bap. church..... 11 00
 Pres. church..... 21 45
 Hamilton, Pres. ch..... 13 00
 Bap. church..... 21 50
 Hornellsville, Pres. ch., bal. lib'y.... 7 86
 Hudson, J. T. Simpson, for the Helen
 I. Simpson Lib'y..... 20 00

Jordan, Pres. church..... 3 38
 Lima, Pres. ch., lib'y..... 20 00
 Bap. ch., S. S..... 10 00
 M. E. church..... 3 51
 Marcellus, Pres. church..... 15 00
 Middle Village, M. E. ch..... 4 00
 Newburgh, Calvary Pres. ch., lib'y... 20 00
 1st Pres. church..... 40 00
 New Woodstock, Bap. ch..... 3 00
 New York City, Capt. W. J. Willey,
 schr. *Mary A. Powers*..... 5 00
 Capt. E. Cogging, bark *Carlton*... 5 00
 DeWitt Mission Band of Collegiate
 Ref. Dutch ch., 29th St. 5th Ave.,
 lib'y..... 20 00
 Lebanon Chapel S. S., lib'y..... 20 00
 University Pl. Pres. ch. S. S., lib's... 60 00
 C. H. Dabney..... 100 00
 James Brown..... 100 00
 Sawyer, Wallace & Co..... 100 00
 Miss C. L. Wolfe..... 30 00
 Abiel Abbot..... 25 00
 James C. Carter..... 20 00
 P. Bullard..... 20 00
 Daniel S. Miller, lib'y..... 20 00
 Willard Parker, M. D..... 15 00
 Alfred C. Post, M. D..... 10 00
 Mrs. A. Arnold..... 10 00
 G. A. Sabine, M. D..... 10 00
 H. & B..... 10 00
 Hoyt Bros..... 10 00
 Babcock Bros. & Co..... 10 00
 Cash..... 10 00
 Cash, 31 Burling Slip..... 10 00
 D. S. Eagleston..... 10 00
 S. L. M. Barlow..... 10 00
 Mac Martin..... 10 00
 H. P. Marshall..... 5 00
 R. C. Root, Anthony & Co..... 5 00
 E. N. Tailor..... 5 00
 A. F. Pearse..... 5 00
 C. G. Landon..... 5 00
 J. P. Crosby..... 5 00
 W. M. Bullard, M. D..... 5 00
 John O. Stone, M. D..... 5 00
 J. B. Hoyt..... 5 00
 William Bliss..... 5 00
 John F. Henry..... 1 00
 Nunda, Pres. church..... 5 83
 M. E. church..... 2 14
 Bap. church..... 9 23
 Mrs. E. O. Brinckerhoff, for Mrs.
 David Bennett Mem'l Lib'y..... 20 00
 Rochester, 1st Bap. ch., individuals... 35 00
 Schenectady, 1st Pres. church, Miss
 Backus' S. S. class, lib'y..... 20 00
 Southampton, Pres. church..... 31 00
 Syracuse, Cong. ch. S. S., for lib'y... 20 00
 8th Ward Mission S. S., for lib'y... 20 00
 Tuscarora, Pres. ch. S. S..... 2 55

NEW JERSEY.

East Millstone, Ref. church..... 20 06
 Jamesburgh, Pres. church..... 20 00
 Jersey City, Lafayette Ref. ch..... 40 00
 "The Family Mite Box," for lib'y... 20 00
 Morristown, South St. Pres. church
 Miss'y Ass'n, for lib'y..... 20 00
 Newark, 1st Pres. ch., of wh. Mrs. W.
 Rankin, \$52..... 165 00
 3rd Pres. church..... 158 57
 Orange, 1st Pres. church..... 72 00
 Readington, Mrs. Helen C. Johnston... 5 00
 Somerville, Rev. J. F. Mesick..... 1 00
 West Millstone, Ref. ch., of wh. S. S.,
 lib'y \$20..... 47 88

PENNSYLVANIA.

Harrisburg, Mrs. M. E. DeWitt..... 10 00

WISCONSIN.

Beloit, Mrs. L. E. Allen..... 5 00

\$3,748.62



Cast thy bread upon the waters: for thou shalt find it after many days.—Ecc. 11:1.

LIBRARY REPORTS.

WHOLE NUMBER OF LIBRARIES SENT TO SEA, TO MAY, 1ST 1875, 5,233; RESHIPMENTS OF SAME, 3,772; NO. OF VOLS., 233,652; ACCESSIBLE TO 212,906 SEAMEN.

During April 1875, sixty-nine libraries, (twenty-six new and forty-three refitted), were sent to sea from our Rooms at New York and Boston. The new libraries were Nos. 4,624, 4,625, 4,626 and 4,628, at Boston; and Nos. 5,562–5,583, inclusive, at New York, the list as below:

<i>No. of Library.</i>	<i>By whom furnished.</i>	<i>Where placed.</i>	<i>Bound for.</i>	<i>Men in Crew.</i>
4624..	Kirk St. church, Lowell, Mass.....	Ship Chocorna.....	Europe.....	22
4625..	Do., do., do.....	Brig Altavella.....	Martinique.....	7
4626..	S. S., Cong. church, Norton, Mass.....	Steamer Lord Clive.....	Liverpool.....	60
4628..	A Friend, West Newton, Mass.....	Bark Fanny Lewis.....	Europe.....	12
5562..	S. S., 1st Cong. church, Suffield, Conn.	Ship Plymouth Rock....	London.....	25
5563..	S. S., Cong. ch., West Hartford, Conn..	Ship Charmer.....	San Francisco....	28
5564..	S. S., Lebanon Chapel, New York City.	Ship Edith.....	San Francisco....	30
5565..	S. S., Ref. ch., West Millstone, N. J....	Bark Eliza Oulton.....	West Indies.....	10
5566..	S. S., Bap. ch., Hornellsville, N. Y.....	Ship Empire.....	San Francisco....	21
5567..	S. S., Cong. church, Syracuse, N. Y.....	Ship Carrie Reed.....	San Francisco....	25
5568..	Miss M. W. Backus' S. S. class, 1st Pres. church, Schenectady, N. Y.....	Bark Anna Walsh.....	Montevideo, S. A.	14
5569..	S. S., Calvary Pres. church, Newburgh, N. Y.....	Bark Carlton.....	Cardenas.....	10
5570..	Dewitt Mission Band, S. S. Collegiate R. D. church, New York City.....	Bark Canada.....	Cuba.....	12
5571..	Family Mite Box Lib'y, Jersey City, N. J.....	Brig Frances Lewey....	Dundernan, N. Z.	10
5572..	Booth Miss'y Ass'n S. S., University Place Pres. church, New York City....	Ship Charter Oak.....	Shanghai.....	17
5573..	Ref. church, East Millstone, N. J.....	Bark Georgiana.....	South America....	14
5574..	Jonas M. Libbey, New York City.....	U. S. Receiving Ship Ohio, Charlestown, Mass. Navy Yard.....	do., do., do. do.	200
5575..	Do., do., do., do.....	Ship W. R. Grace.....	San Francisco....	29
5576..	Booth Miss'y Ass'n S. S., University Place Pres. church, New York City.....	U. S. Receiving Ship Potomac, Philadelphia, Pa.....	do., do., do., do.	150
5577..	Fred. A. Libbey, New York City.....	Bark Lucile.....	Gibraltar.....	16
5578..	Do., do., do., do.....	Ship Robert Dixon.....	San Francisco....	24
5579..	S. S., 8th Ward Mission, Syracuse, N. Y.	Bark Metis.....	Melbourne.....	12
5580..	S. S., Miss'y Ass'n, South Street Pres. church, Morristown, N. J.....	Bark New England....	Sydney, N. S. W..	8
5581..	S. S., Pres. church, Lima, N. Y.....	Ship Flying Eagle.....	Melbourne.....	23
5582..	Mrs. David Bennett Memorial Lib'y, Nunda, N. Y.....			
5583..	Booth Miss'y Ass'n S. S., University Place Pres. church, N. York City.....			

The forty-three libraries refitted and reshipped were :

No. 1,743, on schr. *O. M. Marrett*, for Jacmel; No. 1,755, books read with interest, gone to West Indies, on schr. *Laura Watson*; No. 1,937, on brig *Ellen*, for Jamaica; No. 2,125, on schr. *Bagaduce*, for West Indies; No. 2,233, on schr. *Decorra*, for Miragone; No. 2,564, read with good results, gone to Nassau, on schr. *E. S. Newman*; No. 2,838, on brig *Prince Lee Boo*, for Laguayra; No. 2,918, on brig *Robert Dillon*, for Rio; No. 2,935, on brig *Thomas Owen*, for Cuba; No. 3,359, much read, gone to West Indies, on schr. *C. Stedman*; No. 3,554, on schr. *Mary Helen*, for St. Kitts; No. 3,853, on brig *Solano*, for Bahia; No. 3,913, on bark *Andes*, for Gibara; No. 3,926, on schr. *Wave Crest*, for Brunswick; No. 3,948, on schr. *M. E. Woodhull*, for Corpus Christi; No. 3,975, on schr. *L. Blew*, for Charleston; No. 4,141, read with interest and profit, gone to Savannah, on schr. *M. S. Bradshaw*; No. 4,228, on schr. *A. M. Allen*, for the South; No. 4,267, on schr. *Nellie*, for Saguara; No. 4,369, on schr. *S. Harding*, for Vera Cruz; No. 4,426, on schr. *A. V. Cole*, for Key West; No. 4,459, on schr. *M. A. Powers*, for Miragone; No. 4,538, read with interest, gone St. Thomas, on brig *Pathfinder*; No. 4,576, highly appreciated, and resulted in good, gone to Savannah, on schr. *W. R. Beebe*; No. 4,781, sent to Rev. R. Webb, Savannah; No. 4,799, on brig *Faustina*, for Cardenas; No. 4,932, on bark *Elba*, for Havana; No. 4,998, read with profit, gone to Porto Rico, on schr. *M. Holmes*; No. 5,097, on schr. *F. Merwin*, for Darien; No. 5,267, on brig *Charlotte*, for St. Thomas; No. 5,318, on bark *Amelia*, for Antwerp.

No. 2,166, returned, books much read, gone to sea on schr. *Madagascar*, 5 men; No. 2,574, returned, refitted and gone to sea on schr. *Emma Chase*, books much read, one man "knocked off swearing" and all improved; No. 3,379, returned

much used, gone to West Indies on brig *Albert Dewey*, care of Captain's wife; No. 3,511, returned, and all the books read, three men much improved, and \$3 contributed by Capt. Plummer, shipped again on brig *River Queen*, 8 men; No. 3,703, returned from West Indies, much used, refitted and gone to Grand Banks on schr. *Golden Rule*, 11 men; No. 3,799, returned from second voyage and gone to sea on schr. *L. and M. Knowles*, for West Indies; No. 3,811, returned, all books read with interest, gone to South America on brig *Marshall Dutch*, 7 men, care of Capt. Turner; No. 4,012, returned, all books read, gone to Grand Banks on schr. *Speedwell*, 11 men, care of Capt. Nickerson; No. 4,043, returned, has been four voyages in same vessel, much read and very useful among four crews, refitted and gone to West Indies on brig *A. G. Jewett*, 8 men.

No. 4,099, returned from Melbourne, the books much read by 25 men, now gone to sea on schr. *Isabella Jewett*, 6 men; No. 4,598, returned, the books read by officers and crew, and "much good done," gone to West Indies on schr. *Gertrude*, 7 men; No. 5,073, returned in good condition and gone to sea on schr. *Warren D. Hopkins*, 7 men.

Our Library Department.

HISTORICAL SKETCH NO. 5.

Meeting Difficulties.

In the year 1860, a ship sailed from Boston for Madras, having on board a sailor who had been very intemperate, but who had recently become a christian. At the close of a prayer-meeting at the Sailors' Home, he stood up a picture of wretchedness, and announced that he had made up his mind to become a christian. He was then so much intoxicated that he was advised to wait till he got sober. At the close of the prayer-meeting at the Home, he learned that there was to be another prayer-meeting at the room of the Young Men's Christian Association,

at nine o'clock. Being determined to attend that meeting, he followed those who were going, staggering and falling several times on his way. At the close of the meeting he begged to be prayed for, declaring again his determination to become a christian. His case created much interest. He was made a subject of prayer, and became a christian, and went to sea soon after, taking a library, resolving to let the light of a consistent christian example shine among the wicked company on board. He established a prayer-meeting, getting four of the crew to promise to attend. When it was understood that a prayer-meeting was to be held, the wicked men attempted to prevent it. He received the nick-name of "*Pious Joe*," and such other names as it was thought would most annoy him. At the first prayer-meeting, in the fore-castle, the swab, with which the ship's deck was cleansed, was thrown in, with the suggestion that it would be useful in effecting the cleansing for which they were praying. In another case a cat was taken into the meeting, to be used as a *musical instrument*, as they said. After this, at another meeting, a dog was thrown into the meeting through the window of the fore-castle with the congratulations to "*Pious Joe*" that the attendance on his meetings was increasing. These annoyances were repeated until the carpenter invited the pious sailors to hold their meeting in his room, where it was continued during the remainder of the voyage. In the meantime, our christian sailor was embracing every opportunity to converse with the men who were persecuting him, at the same time loaning books to read, from his library. At length the ship returned to Boston, and a large portion of the crew came to the Home, where they bore their testimony in favor of "*Pious Joe*'s" consistent christian example. Some of them afterwards became christians, one of whom was a ringleader in opposition to the prayer-meetings which they attempted

to break up. In the Old South prayer-meeting, in the presence of Pious Joe, he stood up and told of the love of Christ in his soul, and his determination to change his course of life. In giving his report of the library, the pious sailor wrote: "We have had prayer-meetings every Sabbath morning. We had them in the fore-castle till we were driven out by our ungodly shipmates. The carpenter told me I might have the prayer-meeting and Bible class in his room, and so we continued uninterrupted. I was sometimes ridiculed, but I could stand it, for the Master says, great is your reward in heaven. I have not forgotten the Old South prayer-meetings where first I felt the love of my Savior."

S. C.

The Two Anchors.

Two ships sailed from England at the same time; one the *Rochester*, in which I sailed, the other the *Celtic*. The captain of the *Celtic* bought a large handsome anchor. An anchor, you know, is something that seamen attach to a long chain and throw out when they wish to stop the vessel. I saw this anchor and admired it much, it was so new and polished and beautiful, and I said to our captain, "Have an anchor like that, captain, in case of a storm." But the captain shook his head and said, "No, no! Nor do I desire one like it, It looks very fine, but it is worthless. It is made of *coal-iron*." Now coal iron, you know, is a substance much like iron, only mixed with coal, which weakens it. But the captain of the *Celtic* replied, "It is good enough; I'll risk it." Both ships went out together upon the great ocean, and had a prosperous time until near the banks of Newfoundland. But late one day, as the sun was setting a storm arose. The water was shallow, so that the ships could throw out their anchors. Darkness came on, and the ships still remained fast. In the middle of the night however, we heard a sharp crack. "There

goes the anchor of the *Celtic*," was the cry. Sure enough. The water had crept in between the crevices of the coal and iron, and caused the anchor to split. The ship, I regret to say went to pieces on the rocks, and only three lives were saved. But our strong old anchor held us safe until the storm was over.

Dear ones, there are two other anchors in this world. One is the anchor of our own strength and wisdom; the other is the anchor of faith in Jesus. All who rely upon the former, even though they seem to get on well for a time, will certainly perish when the storm of God's wrath shall come upon a wicked world. But all who have the anchor of faith in the Saviour will hold out against that storm, and sail safely into the harbor of eternal rest. Let us have on board this blessed anchor. The Bible calls it an anchor of the soul, sure and steadfast."

Why he Smoked.

Of the foolish excuses under the sun, the most foolish are those given by smokers or chewers of tobacco in defense of their practice.

The following anecdote is told of a number of school-boys, in the times of James I. of England, who had learned to smoke, and concealed the fact, as they thought, from their Master, till one luckless evening, when they were all huddled together round the fire of their dormitory, involving each other in vapors of their own creation, lo! in burst the master, and stood in awful dignity before them.

"How now!" quoth the dominie to the first lad, "how dare you be smoking tobacco?"

"Sir," said the boy "I'm subject to headaches, and a pipe takes off the pain."

"And you? and you? and you?" enquired the pedagogue, questioning every boy in his turn.

One had a raging tooth, another the cholic, the third a cough, the fourth—in short, they all had something.

"Now, sirrah!" bellowed the doctor to the last boy, "what disorder do *you* smoke for?"

Alas! all the excuses were exhausted, when the interrogated urchin, putting down his pipe after a farewell whiff, and looking gravely in the dominie's face said, in a whining, hypocritical tone, "Sir, I smoke for corns."

The Dark.

Where do the little chickens run

When they are made afraid?

Out of the light, out of the sun,

Into the dark,—the shade.

Under the mother's downy wing

They fear nor care for anything.

Where do the little violets creep

When comes the time of snow?

Into the dark to rest and sleep

And wait for spring; they go

Under the ground, where storms can't reach,

And God takes tenderest care of each.

Are you afraid, dear girl or boy,

Afraid of the dark of death?

Jesus will raise you full of joy

To the world of light, He saith:

And where the little violets sleep,

Your body safe the Lord will keep.

Insect Life.

Isects generally must lead a jovial, happy life. Think what it must be to lodge in a lilly! Fancy a piece of pearl and ivory, with pillows of silver and capitals of gold, all exhaling such a perfume as never arose from a human censer! Imagine the fun of tucking themselves up for the night in the folds of a rose, rocked to sleep by the gentle sighs of the summer air, nothing to do when they awake, but to wash themselves in a dew drop, and eat their bed-clothes for their breakfast. Then take a stroll—or rather a fly—in the bright, blue ether, and frolic and play with their companions.

American Seamen's Friend Society.

R. P. BUCK, *President.*

S. H. HALL, *Cor. Sec. & Treas.*

L. P. HUBBARD, *Financial Agent.*

80 Wall Street, New York.

District Secretaries:

Rev. S. W. HANKS, Cong'l House, Boston.

Rev. H. BEEBE, New Haven, Conn.

LIFE MEMBERS AND DIRECTORS.

A payment of Five Dollars makes an Annual Member, and Thirty Dollars at one time constitutes a Life Member; One Hundred Dollars, or a sum which in addition to a previous payment makes One Hundred Dollars, a life Director.

FORM OF A BEQUEST.

"I give and bequeath to THE AMERICAN SEAMEN'S FRIEND SOCIETY, incorporated by the Legislature of New York, in the year 1833, the sum of \$—, to be applied to the charitable uses and purposes of the said Society."

Three witnesses should state that the testator declared this to be his last will and testament, and that they signed it at his request, and in his presence and the presence of each other.

SHIPS' LIBRARIES.

Loan Libraries for ships are furnished at the offices, 80 Wall Street, N. Y., and 13 Congregationalist House, Boston, at the shortest notice. Bibles and Testaments in various languages may be had either at the office, or at the Depository of the New York Bible Society, 7 Beekman Street.

SAVINGS BANKS FOR SEAMEN.

All respectable Savings' Banks are open to deposits from Seamen, which will be kept safely and secure regular instalments of interest. Seamen's Savings' Banks as such are established in New York, 74-6 Wall Street and 189 Cherry Street, and Boston, Tremont Street, open daily between 10 and 3 o'clock.

SAILORS' HOMES.

LOCATION.	ESTABLISHED BY	KEEPERS.
NEW YORK, 190 Cherry Street.....	Amer. Sea. Friend Society.	Fred'k Alexander.
BOSTON, cor. Salem and Bennet sts.	Boston " " "	B. F. Jacobs.
PHILADELPHIA, 422 South Front St.	Penn. " " "	Capt. J. T. Robinson.
WILMINGTON, cor. Front & Dock Sts.	Wilm. Sea. Friend Society.	Capt. W. J. Penton.
CHARLESTON, S. C.	Charleston Port Society...	Capt. Peter Smith.
MOBILE, Ala.	Ladies' Sea. Frnd Society.	Geo. Ernst Findelsen.
SAN FRANCISCO, Cal.	" " " "	
HONOLULU, S. I.	Honolulu " " "	E. Dunscombe.

INDEPENDENT SOCIETIES AND PRIVATE SAILOR BOARDING HOUSES

NEW YORK, 338 Pearl Street.....	Epis. Miss. Soc. for Seamen	Edward Rode.
4 Catharine Lane, (colored).....	do.	G. F. Thompson.
BOSTON, N. Square, Mariners House..	Boston Seamen's Aid Soc'y.	N. Hamilton.
NEW BEDFORD, 14 Bethel Court.....	Ladies' Br. N. B. P. S.....	Mr. & Mrs. H. G. O. Nye.
BALTIMORE, 65 Thames Street.....	Seamen's Union Bethel Soc.	Edward Kirby.

MARINERS' CHURCHES.

LOCATION.	SUSTAINED BY	MINISTERS
NEW YORK, Catharine, cor. Madison cor. Water and Dover Streets....	New York Port Society....	Rev. E. D. Murphy.
Foot of Pike Street, E. R.....	Mission " " "	" B. F. Millard.
Foot of Hubert Street, N. R.....	Episcopal Miss. Society....	" Robt. J. Walker,
Open air Service, Coenties Slip...	" " " "	" H. F. Roberts.
Swedish & English, pier 11, N. R.	Methodist	" Isaac Maguire.
Oliver, cor. Henry Street.....	Baptist	" O. G. Hedstrom.
Cor. Henry and Market Streets...	Sea & Land, Presbyterian..	" J. L. Hodge, D. D.
BROOKLYN, 8 President Street.....	Am. Sea. Friend Society... }	" E. Hopper, D. D.
BUFFALO		" E. O. Bates.
ALBANY, Montgomery Street.....	Methodist	" O. Helland.
BOSTON, cor. Salem & N. Bennet Sts.	Boston Sea. Friend Society	" P. G. Cook.
North Square.....	Boston Port Society.....	" John Miles.
Cor. Commercial and Lewis Sts..	Baptist Bethel Society....	" S. H. Hayes.
Richmond Street.....	Episcopal	" Geo. S. Noyes.
PORTLAND, ME., Forest n. Custom H.	Portland Sea. Frnd Soc'y..	" H. A. Cooke.
PROVIDENCE, R. I., 52 Wickenden St	Prov. Sea. Friend Society..	" J. P. Robinson.
NEWPORT, R. I., 51 Long Wharf...	Individual Effort.....	" F. Southworth.
NEW BEDFORD.....	New Bedford Port Society.	" J. W. Thomas.
PHILADELPHIA, c. Front & Union Sts.	Presbyterian	" C. H. Malcom, D.D.
Cor. Shippen and Penn Streets....	Methodist	" J. D. Butler.
Catharine Street.....	Episcopal	" Vincent Group.
Front Street, above Navy Yard...	Baptist	" William Major.
BALTIMORE, cor. Alice & Anna Sts..	Seamen's Un. Bethel Soc..	" W. B. Erben.
Cor. Light and Lee Streets.....	Baltimore, S. B.....	" Joseph Perry.
NORFOLK	American & Norfolk Sea. }	" Francis McCartney
	Friend Societies }	" R. B. Murphy.
WILMINGTON, N. C.....	Wilmington Port Society...	" E. N. Crane.
CHARLESTON, Church, n. Water St..	Amer. Sea. Friend Soc'y...	" Jas. L. Kiene, Jr.
SAVANNAH	" " " "	" Wm. B. Yates.
MOBILE, Church Street, near Water.	" " " "	" Richard Webb.
NEW ORLEANS.....	" " " "	" L. H. Pease.

AMERICAN SEAMEN'S FRIEND SOCIETY

80 Wall Street, New York.

ORGANIZED, MAY, 1828—INCORPORATED, APRIL, 1833.

RICHARD P. BUCK, Esq., *President.*
Rev. S. H. HALL, D. D., *Cor. Sec'y & Treas.*

CAPT. NATH'L BRIGGS, *Vice President.*
L. P. HUBBARD, *Financial Agent.*

OBJECTS. 1.—To improve the social, moral and religious condition of seamen; to protect them from imposition and fraud; to prevent them from becoming a curse to each other and the world; to rescue them from sin and its consequences, and to save their souls. 2.—To sanctify commerce, an interest and a power in the earth, second only to agriculture, and make it everywhere serve as the handmaid of Christianity.

MEANS OF ACCOMPLISHMENT. 1.—The preaching of the Gospel by Missionaries and Chaplains, and the maintenance of Churches in the principal ports of this and foreign countries. In addition to the Chaplaincies in the United States, the Society has stations in CHINA, JAPAN, THE HAWAIIAN ISLANDS, CHILE, BRAZIL, FRANCE, ITALY, BELGIUM, DENMARK, SWEDEN, NEW ZEALAND, &c., and will establish others as its funds permit. 2.—In preaching the Gospel to seamen on ship-board and on shore, and to those who do business upon our inland waters, Chaplains visit the sick and dying, and as far as possible supply the place of parents and friends.

2.—The monthly publication of the *SAILORS' MAGAZINE* and *SEAMEN'S FRIEND*, designed to collect and communicate information, and to enlist the sympathy and co-operation of Christians of every name, in securing the objects of the Society. The last of these publications, the *SEAMEN'S FRIEND*, is gratuitously furnished to Chaplains and Missionaries, and distributed among seamen and others. The Society also publishes the *LIFE BOOK*, for the use of Sabbath-schools.

3.—**LOAN LIBRARIES**, composed of carefully selected, instructive, and entertaining books, put up in cases containing between forty and fifty volumes each, for the use of ships' officers and crews, and placed as a general thing, in the care of converted sailors, who thus become for the time, effective missionaries among their shipmates. This plan of sea-missions contemplates much more than the placing of a Christian Library on ship-board, in that, (1) It places the library in the hands of an individual who takes it for the purpose of doing good with it, and who becomes morally responsible for the use made of it, (2) It places the library in the fore-castle—the sailors' living apartment. (3) It contemplates a connection between the missionary and the individual who furnishes the instrument with which he works. The donor of each library is informed, if he requests it, when and where it goes, and to whom it is entrusted; and whatever of interest is heard from it, is communicated. The whole number of libraries sent out by the Society, is 5,377 containing 220,000 volumes. Calculating frequent re-shipments, they have been accessible to probably 250,000 men. Over eight hundred hopeful conversions at sea have been reported as traceable to this instrumentality. A large proportion of these libraries have been provided by special contributions from Sabbath-schools, and are frequently heard from as doing good service. This work may be and should be greatly extended. More than 20,000 American vessels remain to be supplied.

4.—The establishment of **SAILORS' HOMES, READING ROOMS, SAVINGS' BANKS**, the distribution of BIBLES, TRACTS, &c.

The **SAILORS' HOME**, 190 Cherry St., New York, is the property and under the direction of the Society. It was opened in 1842, since which time it has accommodated over 86,000 boarders. This one institution has saved to seamen and their relatives, \$1,500,000. The moral and religious influence on the seamen sheltered there, can not be estimated. More or less shipwrecked seamen are constantly provided for at the Home. A Missionary of the Society is in daily attendance, and religious meetings are held on week day evenings. Similar institutions exist, in other cities, under the care of auxiliary Societies.

NOTE.—Twenty dollars contributed by any individual or Sabbath-school, will send a Library to sea, in the name of the donor. The *SAILORS' MAGAZINE* is, when asked for, sent gratuitously to Pastors, who take a yearly collection for the cause, and to Life-Members and Directors, upon an annual request for the same.